

REFORMED BOOK OF
COMMON ORDER



Michael R J Topple

A gift from
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June 2024

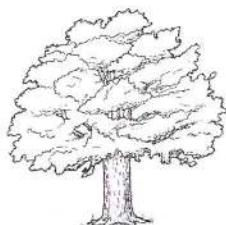


Dowlanvale Free Church
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Michael Robert John Topple



REFORMED BOOK OF COMMON ORDER

Jesus said, "God is a Spirit: and they that worship Him must worship Him in spirit and in truth". John 4, v. 24.

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PREFACE

WRITING to the Corinthians about worship, the apostle Paul said, "Let all things be done decently and in order". Most churches agree. The Church of Scotland certainly does. We have, therefore, a Book of Common Order which provides a guide for ministers on the conduct of public worship on different occasions. The last edition was published in 1940. There was considerable criticism of it on the grounds that it was, in many respects, not in accord with the doctrine and practice of the Church of Scotland as these are based on our supreme standard, the Scriptures, and our subordinate standard, the Westminster Confession of Faith.

The Committee on Public Worship and Aids to Devotion of the Church of Scotland is about to publish a new edition. Orders which the Committee has already published and proposes to include in the new edition contain material which is even less in accord with our standards than in the 1940 Book. We draw the reader's attention to the Preface to "The Divine Service: Three Orders for the Celebration of the Lord's Supper" published in 1973, where we read "The Lord's Supper is the central, typically Christian, act of public worship", and "the celebration of the Lord's Supper has historically and doctrinally been so closely allied to the observance of Sunday that, as the universal church in general and the Reformers in particular have clearly demonstrated, the Lord's Supper should be the principal act of worship Sunday by Sunday". This is untrue. The Reformers in Scotland stated in the First Book of Discipline (1560), "Four times in the year we think sufficient to the administra-

*First Edition, December, 1977
Second Edition, June, 1978
Third Edition, September, 1981
Fourth Edition, November, 1988*

tion of the Lord's Table". Two years later, the General Assembly decided that four times a year in the towns and twice a year in the country were sufficient. It may have been different elsewhere but the historian John Row tells us that the Scots "took not their pattern from any kirk in the world, no, not from Geneva itself; but, laying God's Word before them, made Reformation according thereunto, both in doctrine first, and then in discipline". At the Westminster Assembly in 1643, George Gillespie, a Scottish representative, objected to the English proposal that there should be four ministrations in the year on the ground that Scripture itself laid down no such rule and that Scottish opinion was unfavourable to such frequent observance.

Let us consider three examples from the Order itself.

First, "Almighty and most merciful Father, we offer unto Thee this bread and this cup". This strongly suggests propitiatory sacrifice especially when we see another phrase, "partaking by a divine mystery of the Body and Blood of Thy dear Son".

Secondly, there is the epiclesis, or prayer for the sanctifying of the elements. There is no epiclesis in the Book of 1562. There is an epiclesis in the Directory of Public Worship. However, in the form in which it appears here in this Order, "We therefore pray Thee to send down Thy Holy Spirit to sanctify both us and these thine own gifts of bread and wine which we set before Thee", it looks very much like the epiclesis which was first introduced in the Eastern Church about the middle of the fourth century. This was, and is, a prayer of invocation for the descent of the Holy Spirit upon the elements for the purpose of changing them into the actual body and blood of Christ. This epiclesis is regarded as essential by

Anglo Catholics, in order to buttress their claim to be priests in the sacerdotal sense.

Thirdly, the prayer "Agnus Dei", "Lamb of God that takest away the sins of the world, have mercy upon us", is a Roman Catholic prayer which is addressed by the priest to the bread and wine allegedly transubstantiated into the "actual living Jesus". It makes sense in the Roman Mass, but not in our worship.

The inspiration and source of such material are not Reformed doctrine based upon the Scriptures, but Anglo and Roman Catholic doctrine. We see here what clearly appears to be the intention to undermine the Reformed basis of the Church of Scotland indirectly, by those whom we may call Scoto Catholics.

A look at what has happened in England will help us to understand what is happening in Scotland. The Rev. D. N. Samuel, a clergyman of the Church of England, indicates the trend there very clearly in a recent booklet "The Reformation and the Church of England To-day". He shows how the Tractarians (now familiar as the Anglo Catholics) in the 19th century, led by Pusey and Newman, finding that they could not overcome the solidly Protestant Church of England by legislation, resorted to other means. They concentrated upon undermining it by infiltrating the liturgy, and thus the content of public worship. They made "the medium their message", which was a sacerdotal message.

They purported that they were a sacrificing priesthood. Although what they purported to be and do was contrary to Scripture and derogatory to Christ, they had a large measure of success.

Mr Samuel describes a typical diet of worship in a parish church in England in the 18th century. The praise was metrical psalms, the choir was not robed

and sat, not in the chancel, but in the west gallery, the pulpit was the focal point, the minister wore a black gown when preaching the sermon, which lasted about half an hour. The Lord's Supper was ministered twice or, at most, four times a year. This simple order, with its emphasis upon the preaching of the Word has been largely supplanted in the Church of England by an elaborate order with its emphasis upon the "celebration" of what is commonly termed "The Eucharist" or "The Mass".

The Scoto Catholics, led by G. W. Sprott and T. Leishman in the 19th century, and by W. D. Maxwell in this, have followed a similar course. Their success has not been anything like so great as that of the Anglo Catholics but it has been considerable. A feature of their campaign has been that they have professed to be guiding the Church of Scotland from erroneous Anglican paths back to true Reformed ways. Almost the only fact which is used to bolster up this professed intent is that the common practice in Sunday morning worship in the Church of Scotland of having the Lord's Prayer, intercessions, thanksgiving, and the Apostles' Creed (when used) before the sermon, follows the order in Anglican Matins, whereas these items (without thanksgiving) come after the sermon in the first, reformed, Book of Common Order of our Church of 1562. The latter order is claimed by Dr W. D. Maxwell to be derived from the "Missa Sicca" or dry Mass and to be "the Catholic norm".

The nature of this claim and, indeed, the contents of Dr Maxwell's books "An Outline of Christian Worship" and "Concerning Worship" clearly show that Dr Maxwell and his school disapprove of the order of public worship which is common in Scotland to-day, with its emphasis upon the preaching of the Word, not because it has some resemblance to

Anglican Matins but because it has no resemblance to the Roman Mass.

In any case, it is not the order in which the items come in public worship but the content of the items which is of prime importance. Some of us are so concerned about the proposed content of the new edition of the Book of Common Order and where it is leading the Church that we decided that it is essential to publish a reformed Book of Common Order true to our supreme and subordinate standards, in order to give positive guidance on worship in the reformed Church.

We decided to base this on our Church's first reformed Book of Common Order of 1562 which was the work of John Knox when he was in Geneva. (It is, therefore, sometimes referred to as the Book of Geneva, or, incorrectly, Knox's Liturgy.) That book is, as Professor Burleigh comments, "strong in Biblical and theological content". We go further and say that no better basis could be found for a modern book which endeavours to be faithful to the Scriptures and the truths of the Scriptures which were brought to the light of day again at the Reformation. We have drawn not only from that Book but also from the Directory for Public Worship of 1645 (which also drew largely from the Book of 1562) and, to a small extent, from the Second Prayer Book of King Edward VI of 1552. As far as we are aware, this is the first time that this has been done.

We have continued to use the traditional language of devotion and the Authorised Version of the Bible, while endeavouring to avoid words which are not commonly understood to-day, unless there is no equivalent. It would be inconsistent to change the language of devotion into contemporary English without also changing to a contemporary version of

the Bible. Since, however, none of the many contemporary versions of the Bible has universal approval or enjoys universal use, the choice of a contemporary version is very difficult. We think that the Authorised Version is still the one with the widest approval and appeal. However, it will not be difficult for those who so desire to change the language of the prayers into contemporary English.

The Book of 1562 was not intended to be a liturgy, a set form from which ministers were not supposed to depart. They could use the prayers as written, or prayers written or extempore "like in effect". That is also the intention of this book. We pray that it may, under God, prove acceptable and useful to ministers and others, not only in Scotland, but in many other lands.

As editor, I wish to record our appreciation of the contributions made by J. Wilson Anderson, Robert McGhee, Anthony R. Dallison, Michael Chilton, David L. Wright, and Harry Gibson, Ministers, and by Alexander Mackie, D.Sc., David Maxwell, Q.C., and Russell Forsyth, C.A., Elders; our thanks to Professor G.N.M. Collins for his valuable comments, to Mrs Mary Rae who designed the cover, to Mrs Elizabeth Robertson and A. Sinclair Horne who prepared the final manuscript, and to Alexander Gemmell whose generous financial aid made publication possible.

GEORGE M. DALE
April 1977

In 1979 the Committee on Public Worship and Aids to Devotion published a new edition of the Committee's Book of Common Order and asked the General Assembly to welcome it. The General Assembly did not do so but merely noted it. The trend shown in the 1940 Book of Common Order and in subsequent orders, as recorded in the above Preface, is even more marked in the 1979 Book.

September 1981

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At the Reformation of the Church in Scotland, the Reformers, appalled by the ignorance of Christian doctrine which had hitherto prevailed, required that all who came to the Lord's Table must know and understand the Ten Commandments, the Lord's Prayer, and the Apostles' Creed.

THE TEN COMMANDMENTS

THOU shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them, for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: And showing mercy unto thousands of them that love me, and keep my commandments.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

Remember the Sabbath day, to keep it holy. Six days shalt thou labour and do all thy work; but the seventh day is the sabbath of the Lord thy God; in it

THE LORD'S PRAYER

thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: Wherefore the Lord blessed the sabbath day and hallowed it.

Honour thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbour.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's.

THE LORD'S PRAYER

OUR Father which art in heaven, Hallowed be Thy name. Thy Kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread; And forgive us our debts as we forgive our debtors; And lead us not into temptation, but deliver us from evil. For thine is the Kingdom, the power and the glory, for ever. AMEN.

THE APOSTLES' CREED

I BELIEVE in God the Father Almighty, Maker of heaven and earth.

And in Jesus Christ His only Son our Lord, who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell: The third day He rose again from the dead: He ascended into heaven, and sitteth on the right hand of God the Father Almighty: From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic (universal) Church; the Communion of Saints; the Forgiveness of sins; the Resurrection of the body; And the Life everlasting. AMEN.

The Lord's Prayer was given to us by the Lord but the Apostles' Creed was not given to us by the Apostles. It was written long after their deaths. The phrase, "He descended into hell" was not added until the sixth century. The adjective "catholic" was also a late interpolation. This Creed was, however, included in the first reformed Book of Common Order in Scotland, in 1562. It provides us with a brief summary of our faith, with the inadequacies and imperfections which go with brevity. Subscription to this, or any Creed, is not required in the Church of Scotland. Ministers and elders are required to subscribe to the much more detailed and satisfactory Westminster Confession of Faith of 1647.

PRAYER BEFORE THE PUBLIC WORSHIP OF GOD

O GOD who hast said in Thy Word that in all places where Thou dost record Thy name thou wilt come unto Thy people and bless them; fulfil, we pray Thee that gracious promise unto us as now we enter into Thy house to worship Thee. May all that we say and do be said and done to Thy glory. So bless us with Thy Spirit that we may know that this place is none other than the house of God, this is the gate of heaven. We ask it in Jesus name. AMEN.

ORDER FOR THE PUBLIC WORSHIP OF GOD, MORNING DIET

In "Worship", E. Underhill wrote of Lutheran worship, "The centre of all now is the constant proclamation of the Word, the vehicle of God's self-revelation to man". This is even more true of Reformed worship. This is in accord with the Scriptures, for the apostles gave themselves "continually to prayer and to the ministry of the Word". The following Order is designed to express this truth.

There were no written, formal, responses spoken by the congregation in the first Book of Common Order of our Church of 1562. The people were exhorted by the minister to follow in their hearts "the tenor of his words". As Canon J. R. W. Stott, a leading Anglican evangelical, has written, "Spiritual worship is inward worship, inspired by the Spirit of God in the spirit of man."

The offering may be taken at the door, as was the Jewish custom.

The intimations may be made by the Session Clerk before Public Worship commences.

The Beadle carries the Bible to the pulpit, and, thereafter, shows the Minister in.

Let us worship God.

The Minister may follow this with a suitable sentence or portion of Scripture.

Make a joyful noise unto the Lord. Serve the Lord with gladness. Come before His presence with singing.

Praise: Metrical Psalm, Paraphrase, or Hymn.

Let us pray,

Let us draw nigh to God,

OUR Lord and our God, who art eternal, almighty, and holy, righteous in judgment and mercy, we come, at Thy gracious invitation, to worship Thee. Thou hast made all things by Thy Word of power, and dost guide and over-rule all things in thine infinite wisdom. Assist us, we pray Thee, by Thy Holy Spirit, as now we bow before Thee in reverence and humility, that we may recall how great and wonderful Thou art in the riches of Thy love and goodness to all the children of men, Thy truth, light, compassion, and grace in Jesus Christ, and Thy promised presence, through the Holy Spirit, in the hearts of believers. Worthy art Thou of all praise and adoration, with voice and with heart, by day and by night, in all places and in all generations, Father, Son, and Holy Spirit, one God, blessed for ever and ever.

As we own Thy greatness and Thy graciousness, so we acknowledge our frailty and our sinfulness. All have sinned and come short of Thy glory. Our iniquities have separated us from Thee. We have forgotten Thee in our daily living, broken Thy laws, especially Thy law of love, and walked in our own selfish and self-centred ways. Thou knowest that we have deeply grieved Thee, our heavenly Father, in thought, word and deed, and have brought upon ourselves Thy just judgment.

Yet, we praise Thee, O God, that Thou hast not

dealt with us according to our sins or requited us according to our iniquities. We bless Thee that Thou art Judge and Saviour. We adore Thee for Thy beloved Son who, in thine eternal purpose of holiness and love, took upon Himself our guilt and the punishment for our sins on the cross of Calvary, that we might have the full assurance of pardon and reconciliation through faith in Him and His perfect sacrifice.

Most gracious God, our heavenly Father, who gives power to the faint and to them that have no might, increases strength, strengthen us, we pray Thee, by Thy Holy Spirit. May He enable us to recognise, overcome, and subdue our sinful thoughts, temptations, and passions, and to bring forth in our lives the spiritual fruit which is acceptable to Thy holy will, working in us that which is good, and finally, in Thy mercy, bring us to Thine everlasting Kingdom.

Here the Minister may add petitions suitable to the occasion and the circumstances of his people, as the Holy Spirit particularly moves his heart.

WE offer these prayers in the name of Jesus Christ, our only Saviour and Mediator, who taught us to pray, saying "Our Father . . .".

Praise:

Reading, Old Testament.

Children's address (optional).

Praise:

Reading, New Testament.

Here may be said a corporate statement of faith.

Let us pray,

WE give Thee thanks, O God, that in Thy love Thou didst send Thy son Jesus Christ into this world, that whosoever believes in Him should not perish but have everlasting life. We thank Thee for the light and liberty of Thy glorious Gospel, made known in all the earth, and precious to many generations before us, for Thy Holy Spirit's work in bringing us to the knowledge of the Gospel, for all heavenly blessings, as election, calling, regeneration, justification, adoption, sanctification, assurance, and the hope of glory.

We give Thee thanks, O God, that Thou has provided for our mortal bodies, as well as salvation for our immortal souls. Thou hast opened Thy hand and supplied our every need. For the wonderful world Thou has made, for the fair land in which Thou has placed us, for the material comforts which are our daily portion, we praise Thee. For the gift of human love, for our fellowship with others, for innocent pleasures, we bless Thee. For opportunities for service, for the lessons of adversity, for comfort in sorrow, we glorify Thee. For all Thy bounty, accept, O heavenly Father, our thanksgiving, through Jesus Christ our Lord.

Let our requests be made known unto God.

Guide us, Almighty God, by Thy Spirit, as we solemnly take upon ourselves one of the great tasks entrusted to us as the priesthood of believers, intercession for all sorts and conditions of men.

We pray for Thy Church. Grant that the ministers to whom Thou hast given the dispensation of Thy Word and the charge of Thy chosen people may be

found faithful in their life and doctrine, that by them the flock may be fed and those sheep that wander and stray be gathered and brought home to Thy fold. Grant that Thy saints, Thy redeemed, may love and humbly serve Christ in their homes, among their neighbours, at their work, and in their recreations, and, in all things, rejoice to do Thy will.

We pray for our Sovereign and for all in authority. Govern their hearts and minds, we ask Thee, that they may so execute their office that the Christian faith may be purely maintained, morals reformed, work respected, and crime punished, in accordance with Thy Word.

We pray for the nations. We commend to Thee all who suffer through such afflictions as war or terrorism, natural calamity or persecution, ignorance or enslavement. Strengthen the hands of all who seek by righteous means to help them. To those who are utterly destitute of all human aid, give the comfort of Thy presence. Uphold all who take Thy message of light and healing where the darkness is deepest and the need greatest.

We remember before Thy throne of grace this parish and congregation, our families, friends, neighbours, and the stranger within our gates. May the fruit of Thy Spirit, love, joy, peace, longsuffering gentleness, goodness, faith and temperance increase and abound in, and among, us.

We remember before Thee, the sick, the suffering, the dying, and the mourning; the widow, the orphan, the lonely, the poor, and the outcast; the depressed, the worried, the heart-broken, and the despairing, especially such known to ourselves. Give

them patience, faith, consolation, and hope. Assist, we pray Thee, those who seek to minister to them.

We pray for the propagation of the gospel, for the conversion of Thy people the Jews, for the increase of Thy kingdom among all nations.

Since Thy Spirit assures us that Thou art our merciful Father who so loveth us Thy children through Christ that Thou wilt deny us nothing that we shall ask in His name, according to Thy will, therefore, to Thee, O Father, with the Son and the Holy Spirit, be all honour and glory, world without end. AMEN.

Praise. (This praise may continue the theme of the Prayer of Thanksgiving and Intercession, or may be a Prayer that God's Word will be faithfully expounded in the sermon.)

The Intimations may be made and the Offering taken at this point, if these have not already been done.

The Sermon.

Let us pray,

GRANT, O God, that these lessons from thy Word (here may be enumerated the heads of the sermon) may abide in our hearts and minds and bring forth fruit in our lives. Increase in us faith, hope, and love, with a careful keeping of Thy commandments, that we may be constant in our obedience; And grant, O merciful Father, that life's labours ended we may find welcome and rest in the home eternal where Thy redeemed for ever glorify Thee. We ask this, with all our prayers, through Jesus Christ our Lord. AMEN.

Praise. (This may continue the theme of the sermon or be one of dedication.)

The Blessing.

THE grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit, be with you all. AMEN.

Offering Prayer, if the Offering is taken during Worship.

WE bring to Thee, O God, our offerings, according to Thy Word. Accept our gifts and bless us in Thy service, through Jesus Christ our Lord. AMEN.

ORDER FOR THE PUBLIC WORSHIP OF GOD, EVENING DIET

This Order, with its comprehensive prayer, can be adapted for use upon other suitable occasions.

The Beadle carries the Bible to the pulpit, and shows the Minister in.

Let us worship God.

They said to Jesus, "Abide with us, for it is toward evening and the day is far spent." And He went in to tarry with them.

Praise.

Let us pray.

ALMIGHTY God, our Heavenly Father, in the evening hour of Thy holy day we come, a company of Thy people, remembering the promise of Thy Word, "Draw near to God, and He will draw near to you". We cannot see Thee or touch Thee, yet with the eye of faith and with the touch of faith we see and sense Thy presence. With adoring hearts we love Thee, and with glad voices we praise Thee.

As we bow in Thy holy presence, we acknowledge our unworthiness. Original sin, which is the seed of all other sins, has corrupted our personalities and marred even our best actions. Our actual sins accuse our consciences. We have disobeyed Thy laws, done what is forbidden, left undone what is commanded, and wilfully ignored the promptings of Thy Holy Spirit. We confess before Thee our lukewarmness, impenitence, ingratitude, and lack of trust in Thee.

Even in this Thy day there has been imperfection in our worship and in our walk. In these quiet moments, help us each to look into our own hearts and lives and to measure them with our Lord Jesus Christ, and as we look at His perfect obedience, let us see how far short we come, and how much we need Thy forgiveness through Him. With all humility we say, "Depart from me, O Lord, for I am a sinful man." Yet we remember that "Thou are a God ready to pardon, gracious and merciful, slow to anger, and of great kindness," and so we eagerly listen to hear Thee say, "Son, daughter, thy sins are forgiven thee, go in peace and sin no more."

Fill us with Thy Holy Spirit and enable us by His power to overcome all evil and temptation. Whether there be many of us, or few, may we know that Jesus is in our midst and that He has a blessing to give us that no one else can impart.

We thank Thee, O God, for this day and all that it means to Thy people, a day of rest and worship. We ask Thy blessing not only upon ourselves, but upon all Thy people throughout our land, in the Highlands and Islands, in the Lowlands and Uplands, across the industrial belt where, in our towns and cities, many of Thy people are to be found, and upon those who make their livelihood in agriculture, commerce, and by the sea.

We remember before Thee Thy Church worldwide, knowing that from the rising of the sun until its going down Thy name is worshipped continually.

We commend to Thy mercy and care the suffering saints of Thy Church who are being persecuted for their faith in Jesus Christ, and who know from sore

and personal experience the implications and the cost of taking up the cross daily and following Him. Even to-night, where they are, separated from loved ones and brothers and sisters in Christ, denied the privilege of reading Thy Word, and some no longer able to pray as once they did, let them know that no prison cells or slave camps can separate them from the love of God which is in Christ Jesus our Lord.

Remember, O Lord, also those of our own fellowship and neighbourhood who are in need or any distress, those who cry out in the morning, "Would God, it were even", and at even, "Would God it were morning." We name such who are known to ourselves, quietly in our hearts, and commend them to Thy loving care, praying that they may experience and prove the sufficiency of Thy grace.

We pray for our Sovereign. God save the *Queen* and all *her* household. Give to *her* wise counsellors. May *her* subjects "love the brotherhood, fear God, and honour the *Queen*".

Turn, we pray Thee, those who love darkness rather than light, from the power of satan to the worship of Thyself, that they may receive forgiveness, and an inheritance among those who are justified by faith in Christ and Him crucified.

And now, O Lord, we turn with hungry souls, seeking minds, and responsive hearts, to Thy Word, and like Samuel we pray, "Speak Lord, for Thy servant hears."

Readings.

Praise.

Intimations.

Sermon.

Let us pray.

O GOD, who hast given to us Thy precious Word to be a lamp to our feet and a light to our path, grant that it may be so to us.

And now, as we take our homeward ways, abide with us. May we rest this night and always upon Thee, knowing that underneath and all about us are the everlasting arms. And when we depart this life may we, of Thy love, find welcome to and glad rest in that place where there is no night, where Thy redeemed need no candle neither light of the sun, for the Lord God gives them light and they shall reign for ever and ever. AMEN.

Praise.

THE grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit, be with you all. AMEN.

ORDER FOR THE MINISTRATION OF BAPTISM OF INFANTS

Our first Book of Common Order states that the infant shall be brought to the church "accompanied with the father and godfather". The father took the vows. The purpose of the godfather, or godparents, more commonly termed witnesses or cummers, in the reformed Church in Scotland, was to "bear testimony to the father's worthiness" to have his child baptised (Dr Thomas Burns). The present bearer of the child originated in the witness.

The above Order provides for the father's making profession of his faith by repeating the Apostles' Creed. This is included as an alternative in the present Order. Neither Minister nor Kirk Session can, however, require any member to assent to this, or any other, Creed.

The above Order also states that the sacrament of baptism, while it should be ministered, is not of such necessity "that the lack thereof should be prejudicial to their (children's) salvation".

After the preaching of the Word and the singing of a suitable praise, the Minister will take his place, with the baptismal party, at the font.

DO you present this child to be baptised, earnestly desiring that, in His own appointed time, the Holy Spirit will effectually work in this child's life all that is meant and signified by Christian baptism?

Answer: Yes. We present him for this reason.

OUR Lord Jesus Christ, after His resurrection and before His ascension, spoke these words of command to His disciples, "All power is given unto me in heaven and on earth; Go, ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway even unto the end of the world". (Matt. 28, vv. 19-20.)

Let us consider together, therefore, the meaning of the sacrament of Baptism which He instituted and which we are to minister to this child.

In the Scriptures of the Old Testament, we learn that Almighty God was pleased in His sovereign grace to call out a people for Himself and, by adoption, to make them His children, receiving them into the fellowship of His Church. He promised to be their God and the God of their children through all generations. This gracious promise He confirmed to His chosen people by entering into a covenant with them. The sign of that covenant was the sacrament of circumcision which He first gave to Abraham. It was the pledge that He would be their God, as they would be His people.

In the Scriptures of the New Testament, we learn that the covenant was no longer restricted to one nation. With the sign of circumcision changed to baptism, it was given to the Christian Church so that we also might be assured that not only we, but our children with us, belong to God by covenant.

THUS in the Scriptures we read,

Then Peter said unto them, repent, and be baptised every one of you in the name of Jesus

Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call. (Acts 2, vv. 38-39.)

The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean; but now they are holy. (1 Cor. 7, v. 14.)

In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead. (Col. 2, vv. 11-12.)

And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us; whose heart the Lord opened that she attended unto the things which were spoken by Paul. And when she was baptised and her household, she besought us saying, "If ye have judged me to be faithful to the Lord, come into my house and abide there", and she constrained us. (Acts 16, vv. 14-15.)

THHEREFORE, the children of Christian parents benefit by that which baptism signifies. It signifies that, as water washes away the dirt of the body, so Christ's blood washes away the sin of the soul. Although infants have not sinned wilfully, they share with us the sin which began when our first parents rebelled against God. They may share also with us the promise of forgiveness of sins by the blood

of Christ, regeneration by His Holy Spirit, engrafting into Christ, and newness of life. Although these promises are not fulfilled in infants at the moment at which baptism is ministered, the Lord Jesus will effectually work by the power of His Holy Spirit in the hearts of His chosen all that is signified in baptism, in His appointed time.

The Minister shall then say, particularly to the congregation,

WHILE we are baptised only once with water, there is great profit in being present frequently at the ministration of this sacrament. It serves to provide occasion for us seriously to examine ourselves whether we have been straying, through unbelief and carelessness, from the ways of the Lord who, in this sacrament, graciously reminds us of His covenanted promises and recalls us to fresh obedience.

This sacrament is a reminder to Christian parents not only that the love and grace of our heavenly Father are engaged to surround their children continually, but also that great encouragement is theirs through the knowledge that their children are now received into the fellowship and care of a Christian congregation, the family of God.

The Minister asks the congregation to stand, and says to the parents,

IN the light of these blessed promises, it is your duty to profess your faith, and to make careful provision, at every stage of your child's development, for instruction in Christian doctrine, and especially in the necessity to trust in the righteousness of Christ alone, the only mediator between God and men.

Do you profess your faith in God, the Father who has created you, Jesus Christ who has redeemed you, and the Holy Spirit who sanctifies you?

Answer: I do.

Alternatively, the Minister may ask:

Do you profess your faith, in the words of the Apostles' Creed, "I believe . . .".

And do you promise, in dependence upon God's promised help, by your prayers, teaching, and example, to bring up your child in the nurture and admonition, the love and discipline, of the Lord?

Answer: I do.

ALMIGHTY and everlasting God, who keepest a covenant and mercy and hast promised that Thou wilt be not only our God but the God and Father of our children also, we thank Thee for this sacrament of Baptism appointed by Thy Son as a sign and seal of Thy covenant of grace. As Thou hast called us in Thy great goodness to the fellowship of Thy Church, so may it please Thee to bless with Thy Spirit and to receive into the number of Thy children this infant whom we shall baptise according to Thy Word. Grant that this child, in thine own appointed time, may be born again of Thy Holy Spirit, may confess Thee as the only true God, and Jesus Christ whom Thou has sent as his Saviour and Lord. AMEN.

The Minister may ask the bearer of the child to pass the child to the mother, and the mother to pass the child to the father. The father may hold the child, or pass him to the Minister, who will ask the father to repeat the child's name. Pouring, or sprinkling water on the child's head, the Minister will call the child by his Christian name(s).

A . . . , I baptise Thee in the name of the Father and of the Son and of the Holy Spirit.

The Blessing may be said or sung.

THE Lord bless thee and keep thee, the Lord make his face to shine upon thee and be gracious unto thee, the Lord lift up his countenance upon thee, and give thee peace.

A . . . B . . . is received into the fold of the Church and is commended to the love and care of you all. "Whoso", said Christ, "shall receive one such little child in my name, receiveth me". (Matt. 18, v. 5.)

Let us pray,

O LORD, our heavenly Father, we thank Thee that Thou dost give to us each day of our lives many tokens of Thy love and favour which we share in common with all mankind. But we thank Thee, especially, for those singular and wonderful signs of Thy covenant love by which Thou dost strengthen the faith of Thy Church and encourage Thy people.

In particular, we thank Thee that Thou hast not only numbered us among Thy chosen people but in Thy free mercy hast called our children to the joy and obedience of faith, distinguishing them by this sign and seal of Baptism as a singular token of Thy love for them. We acknowledge our deep unworthiness of this great benefit of the covenant of grace. Yet for Christ's sake, we humbly ask that Thou wilt confirm this favour more and more to us, taking this child into Thy care.

Grant that through the inward working of the Holy Spirit in *his* heart he may, in time to come, truly acknowledge Thee to be *his* heavenly Father, enter

Thy kingdom by faith in the Lord Jesus Christ, and be preserved by Thy power against the temptations of the world, the flesh, and the devil. So may he obtain victory through our Lord Jesus Christ, be a useful member of Thy Church, witness a good confession, persevere to the end, and his name be found in the Lamb's book of life.

Bless, we pray Thee, the home of this child. Enable his parents faithfully to fulfil the vows which they have made. May this little one be the means of drawing them still closer to Thee, our God and Father, and to one another: And grant, O God, that after this life is ended, in Thy mercy, we may all be brought as true members of the body of Christ to the everlasting joys of heaven where Thy Son, the Lord Jesus, lives and reigns eternally. AMEN.

Praise.

The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit, be with you all. AMEN.

ORDER FOR THE MINISTRATION OF
BAPTISM TO THOSE OF
MATURER YEARS

After the Preaching of the Word and the singing of a suitable praise, the Minister will take his place with the person, or persons, to be baptised, at the font.

THE Lord Jesus, after His resurrection and before His ascension to the right hand of God, commanded that the gospel should be preached throughout the whole world. He also instituted the sacrament of baptism, commanding that it should be ministered everywhere that the Gospel is proclaimed. Jesus said,

All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptising them in the name of the Father and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. (Matt. 28, vv. 19-20.)

And Peter called the people on the day of Pentecost, saying,

Repent, and be baptised, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. (Acts 2, vv. 38-39.)

This call to repentance and faith in Jesus Christ has been addressed to you in the Gospel and you have

signified your desire to confess your faith in the Lord Jesus Christ by baptism in His name. Be assured, therefore, that as you truly profess your faith in Him as your Saviour and Lord and are baptised, this sacrament will be the sign of the washing away of your sins, the seal of your ingrafting into Christ by faith, and of regeneration by the Holy Spirit, and your engagement to be the Lord's.

You are now required to make public confession of your faith, in which you have been instructed, by answering the questions which I put to you.

Do you repent of your sins, and profess your faith in God, the Father who has created you, Jesus Christ the Son who has redeemed you, and the Holy Spirit who has called you to trust wholly in the grace, the free mercy, and the love of God through Jesus Christ?

Answer: I do.

Do you promise to nourish the faith which you have professed by the study of God's word and by prayer, in your private devotions and at public worship?

Answer: I do.

Do you promise to live, with the help of the Holy Spirit, a godly life?

Answer: I do.

ALMIGHTY and everlasting God, we thank Thee that Thou has overshadowed Thy servant with Thy favour and grace. We thank Thee that Thou hast been *his* Guardian and Guide from early years, until by the inward and powerful work of Thy

Spirit it pleased Thee to bring Thy servant to repentance and faith in the Lord Jesus Christ, Thy Son. We thank Thee for the singular and wonderful signs of Thy covenant love which Thou hast given to encourage not only *him* but all Thy people and to strengthen the faith of Thy Church. We thank Thee especially for this sacrament of baptism instituted and commanded by the Lord Jesus Christ.

Grant to Thy servant, O Lord, that as *he* has repented of sin and confessed *his* faith in Jesus Christ, *he* may be inwardly strengthened by the Holy Spirit to die unto sin and live unto righteousness, and so be manifest as one of Thy chosen people, through Jesus Christ our Lord. AMEN.

Pouring, or sprinkling water on the person's head, the Minister will call HIM by HIS Christian name(s).

A . . I baptise thee, in the name of the Father, and of the Son, and of the Holy Spirit. AMEN.

The Blessing may be said or sung.

The Lord bless thee, and keep thee, the Lord make His face to shine upon thee, and be gracious unto thee, the Lord lift up His countenance upon thee, and give thee peace.

A suitable passage of Scripture (as Romans 6, vv. 1-11 or Ps. 116, vv. 1-14) may be read, and/or an exhortation given.

Let us pray,

O LORD, we thank Thee for the provision which Thou hast made in the institution of this sacrament as a sign and seal of the covenant of grace, to the

strengthening of our faith and our assurance of Thy free mercy towards us.

Bless Thy servant and grant that he being endowed with a rich measure of the Holy Spirit, may abound in gifts and usefulness in Thy Church and may be preserved blameless until the coming of the Lord Jesus Christ.

Defend him against temptation, the world, the flesh, and the devil, and keep him steadfast in Thy service to the end.

Sanctify the ministration of this sacrament to us all, and, inasmuch as we have wandered from Thy ways by disobedience, recall us to the grace promised and sealed to us in our own baptism, through Jesus Christ our Lord. AMEN.

Praise.

THE grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit, be with you all. AMEN.

ORDER FOR ADMISSION TO THE COMMUNICANT MEMBERSHIP OF THE CHURCH

There is no Order for "Confirmation and Admission to the Lord's Supper" in the 1562 Book. Indeed, there is not even an Order for Admission. Then, and for centuries after, Kirk Sessions examined all members of congregations before each ministration of the Lord's Supper and decided whether or not they were fit to take their place at the Lord's Table.

It was not until about a century ago, that a diet of Admission at which first communicants made public profession of their faith came into vogue. "Prayers for Divine Service" (1929), and the "Book of Common Order" (1940), had Orders not only for Admission of first communicants, but for their Confirmation. Confirmation was interpreted, however, as the confirming by the first communicants of the vows which had been made by their fathers, or others, at their baptism as infants.

In 1969, an Order for "Confirmation and Admission to the Lord's Supper" was published by the General Assembly's Committee on Public Worship and Aids to Devotion. In a 1973 edition Confirmation is defined as follows. "This word means 'making strong'. It refers to what God does to those who have truly put their faith in His Son as their Saviour, and have committed their lives to Him. In the Service this strengthening blessing of God is truly given through the Minister as Christ's servant, when he blesses you and leads the Congregation in prayer for you, and is truly received by all who accept it in sincere faith." The rubric proceeds to state, "Then, the Congregation meanwhile standing, those being con-

firmed shall kneel, and the Minister, laying his hand on the head of each, or raising his hand in blessing over them, shall say:

The God of all grace, who hath called you to His eternal glory, confirm you by His Spirit that you may be established in His Covenant and be blameless in the day of our Lord Jesus Christ. AMEN.

This interpretation of Confirmation is clearly unscriptural, alien to our Reformed doctrine and practice, and derived from Anglo Catholic and Roman Catholic doctrine and practice.

In the following Order for Admission, the minister is designated as Moderator, for Admission is an act of the Kirk Session. "Admission to Communion for the first time must be by resolution of the Kirk Session" (Dr Mair in "Digest of Church Laws", repeated by Dr Cox in "Practice and Procedure in the Church of Scotland").

After the preaching of the Word and the singing of a suitable praise, as Ps. 122, the Moderator of the Kirk Session will take his place, with Members of the Session, behind the Lord's table. The first communicants will be seated in the front pew.

THE Kirk Session has resolved to admit to the communicant membership of the Church A . . . , B . . . , and C They were received into the family of the universal Church when they were baptised. The Session is satisfied that they are now fit to take their place at the Lord's Table. To-day they make public profession of their faith. They have received instruction in the Christian faith. The need for instruction was explicitly stated by the apostle Paul in his letter to the Corinthians (1 Cor. 11, vv. 28-29) "Let a man examine himself, and so let him

eat of that bread and drink of that cup; For he that eateth and drinketh unworthily, eateth and drinketh damnation (condemnation) to himself, not discerning the Lord's body". It is necessary that we understand the significance for ourselves, as sinners, of the work of salvation which God has wrought for us, and sealed by the blood of His Son on the cross at Calvary.

Let us pray

WE give Thee thanks, O God, for Thy Church founded upon Jesus Christ, the eternal Rock, for the fellowship of Thy people whom Thou hast called in all ages and in all lands, by Thy Holy Spirit, to profess Jesus Christ as their Saviour and to serve Him as their Lord. We thank Thee for our own branch of Thy Church, the Church of Scotland, and for those who, through the generations, have loved and served Thee faithfully, in settled times and in days of danger. We thank Thee for those who, to-day, are about to make public profession of their faith, and their resolve to walk in newness of life. We thank Thee for every good influence of home, school, church, and friends, upon them. Above all, we thank Thee for the working of Thine own Holy Spirit, the Spirit that enables them to say, "Abba, Father".

Grant to them and to us all the awareness that Thou are present with us now, witness to all that we say and do. May we be mindful of Thy word, "Whoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven." (Matt. 10, v. 32.) AMEN.

The Moderator will ask the candidates for admission to stand as he reads out their names, and then ask all to stand.

DO you repent of your sins, and profess your faith in God, the Father who has created you, Jesus Christ the Son who has redeemed you, and the Holy Spirit who has called you to trust wholly in the grace, the free mercy, and the love of God through Jesus Christ?

Answer: I do.

DO you promise to nourish the faith which you have professed by the study of God's Word and by prayer, in your private devotions and at public worship?

Answer: I do.

DO you promise to live, with the help of the Holy Spirit, a godly life?

Answer: I do.

DO you promise to take your due part in the work and witness of the Church, and to give of your means for its maintenance and extension as God shall prosper you?

Answer: I do.

AND all these things you profess and promise as you will answer to your Lord and enter, at last, into His eternal Kingdom?

Answer: I do.

The Moderator shall then say,

IN the light of your profession and promises, in the name of the Lord Jesus Christ, the King and Head of the Church, and by the decision and in the name of the Kirk Session, I admit you to the communicant membership of the Church and the fellowship of the Lord's Table.

The Blessing may be said or sung.

THE Lord bless thee and keep thee, the Lord make his face to shine upon thee and be gracious unto thee, the Lord lift up His countenance upon thee and give thee peace.

The Moderator shall say,

The Kirk Session will give you the right hand of fellowship.

Communion Cards, or Tokens, may be given at this point or after the Diet.

Let all be seated.

Let us pray.

ALMIGHTY God, who hast set Thy Church upon earth, with the promise that the gates of hell shall not prevail against it, we pray for those whom we have admitted into the communicant membership of the same. Enable them to be faithful to the vows which they have made. O God, who knowest that we have the treasure of the gospel in frail earthen vessels, preserve them when they are tempted, restore them when they fall, and recall them when they stray. As Thy Spirit has given gifts for service to each one of Thy people, so grant that these Thy servants may exercise them in the work of Thy Kingdom.

Grant that we all may so live and move and have our being that we may be able to say with the apostle Paul, when life's course is run, "The time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall

give me at that day; and not to me only but unto all them also that love His appearing."

We ask these things in Jesus' precious name. AMEN.

Praise such as Para. 54.

NOW unto Him who is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. AMEN.

ORDER FOR THE MINISTRATION OF THE LORD'S SUPPER

The rubric in the 1562 Order states that the Lord's Supper "commonly is used once a month". Dr Leishman, who wished to have the Supper ministered even more frequently, nevertheless comments upon that rubric, "These are merely words descriptive of Swiss usage, transferred to the pages of the Scottish reprint and not disturbed in subsequent editions. There is no evidence of any intention or attempt to make them a reality, nor are they known to have been so at any period of our history since the Reformation or before it."

The Beadle carries the Bible to the pulpit, and, thereafter, shows the Minister in. The Session may then bring in the bread and wine and place them on the Lord's Table.

Let us worship God.

The Minister may follow this with a suitable sentence or portion of Scripture.

What shall I render unto the Lord for all His benefits towards me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all His people. (From Ps. 116.)

Other suitable portions of Scripture are 1 Cor. 10, vv. 1-4, and John 6, v. 35.

Praise. Metrical Psalm, Paraphrase, or Hymn, as Ps. 103, vv. 1-5.

Let us pray,

OUR Lord and God, we bless and worship Thee. We adore Thee with all our hearts who art God, the Sovereign Creator and Redeemer of Thy people. Thou art the eternal, almighty, holy, and righteous King of all the earth, ruling and ordering all things according to Thy wisdom, plan, and purposes. We bow before Thee, remembering Thy word, "My thoughts are not your thoughts, neither are your ways my ways, for, as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." We come, because in Thy goodness, mercy, and love Thou hast revealed Thyself to us, made us Thine adopted children, and graciously invited us to Thine own table, through Jesus Christ our Lord.

If we say that we have no sin we deceive ourselves and the truth is not in us. If we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

As we contemplate, O God, Thy goodness and holiness, we are aware of our sin and abhor our unrighteousness. We have broken Thy just laws and forgotten our vows of obedience to Thee. We have sinned grievously against Thee in thought, word, and deed. We have provoked Thine indignation and wrath by our indifference to Thee and our rebellion against Thee. We come, therefore, not to claim that we are upright and worthy but, on the contrary, as sinners who seek our justification and perfection through faith in Thy Son Jesus Christ and His blessed work of salvation.

O God, look on us in mercy, according to Thy gracious promises. Pardon all our sins, for we plead

the merits of Thy Son, our Saviour, sealed to us by His atoning blood. Speak to each one of us Thine own word of forgiveness and peace as we bow in Thy holy presence, brought face to face with Thee our God and Father by Thy Son who has opened up for us a new and living way into Thy presence.

We ask these things in the name of Jesus Christ, our only Saviour and Mediator who taught us to pray, saying "Our Father which art in heaven, hallowed be Thy name, Thy Kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread; And forgive us our debts, as we forgive our debtors; And lead us not into temptation, but deliver us from evil. For Thine is the Kingdom, and the power, and the glory, for ever. AMEN."

Praise, as Para. 30.

Readings, as Isaiah 53; Luke 22, vv. 1-20; Gal. 3, vv. 1-13 and 4, vv. 1-7.

Here, or after the Ministration of the Sacrament, a Corporate Statement of Faith may be made.

Let us pray,

ALMIGHTY God, we pray for Thy Church upon earth, the fellowship of all believers, and especially for the Reformed Church. Grant that Thy word may be truly preached, the sacraments rightly administered, and discipline uprightly maintained. We remember before Thee the Church of Scotland, this parish, and this congregation.

We pray for our country, for our Sovereign, and for all who are in positions of authority in this land, for the High Court of Parliament, for all judges and magistrates, for leaders in agriculture, industry,

commerce, and education, for our people. Bless us with righteousness, justice, and peace.

We pray for all nations and for our brethren in the Commonwealth. Give to those who are afflicted by any kind of cross, such as war, plague, poverty, persecution or disaster, patience, faith, and endurance until Thou send them deliverance from all their troubles.

We remember before Thy throne of grace our families and our friends. Grant that we may be united in our faith in Thee and in our love one for another.

We remember before Thee those who suffer in body, mind, or estate. Restore health, according to Thy will, to our sick, give peace to the wounded mind, and bind up the broken in heart.

We make supplication for those who have never known Thee, for those who have wandered from Thy fold, for the captives of error. Turn them, we beseech Thee, from darkness to light, that they, with all Thy faithful people, may worship and serve Thee, our God and Saviour.

We offer our prayers of intercession, trusting in the all sufficient merits of Thy Son, our only Saviour and Mediator. AMEN.

Praise, as Para. 39.

Here the intimations may be made, and the offering taken. Alternatively, the offering may be taken at the door before the Diet, and the intimations made before the entry of the Bible.

The Sermon.

Praise, as Para. 35.

During the singing of this Praise, the bread and wine may be brought in from the Vestry by the Minister and Kirk Session and placed on the Lord's Table, if this has not been done before the Diet.

AS we come to the Lord's Table, let us attend to the words of the institution of this sacrament, as spoken by our Lord and given to the apostle Paul in 1 Cor. xi, vv. 23-29.

I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which He was betrayed took bread; And when He had given thanks, He brake it and said, Take eat: this is my body which is broken for you: this do in remembrance of me. After the same manner also He took the cup, when He had supped saying: This cup is the new testament in my blood: This do ye, as oft as ye drink it, in remembrance of me: For as oft as ye eat this bread and drink this cup, ye do show the Lord's death till he come.

Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord: But let a man examine himself, and so let him eat of that bread and drink of that cup: For he that eateth and drinketh unworthily, eateth and drinketh (damnation) condemnation to himself, not discerning the Lord's body.

We read in this Scripture the gracious invitation of our Lord to us to come to His table and remember Him, the Son of Man who came to seek and to save the lost, the Son of God who gave His life a ransom for us. In this same Scripture, the apostle Paul warns us to examine ourselves before partaking of this bread and cup because, as the benefit is great if with penitent

hearts and lively faith we receive this sacrament, so the danger is great if we receive the same unworthily, not discerning the Lord's body.⁹ Paul warns us elsewhere in this letter (1 Cor. 5, vv. 6-8) that those who are insincere should not presume to profane this table. This warning does not apply to those who are truly penitent, but only to such as continue in sin without repentance.

Let us pray,

ETERNAL God, all creation acknowledges Thee as Lord. The whole earth is full of Thy glory. It is good, therefore, that we whom Thou hast created in Thine own image praise Thee. We praise, bless, and adore Thee, that when thine own image within us was marred and corrupted by our sin and we were fallen, Thou didst send Thy Son to restore and raise us.

We thank Thee for His life as recorded in the Scriptures, for the prophecies that foretold His coming, for His humble yet wondrous birth, for His life of toil, for His perfect example, for His death upon the cross, for His resurrection from the grave, for His ascension to Thy right hand, and for His sending the Holy Spirit to point sinners to Himself and to lead them into all truth.

As we gather together at His table to-day, we thank Thee, in particular, for His death upon the cross. We thank Thee that He took upon Himself there the punishment which was due to us for our iniquities. We thank Thee that, in fulfilment of Thine eternal purpose He made the cross the altar upon which He offered up, once for all, the perfect sacrifice for our sins, the just for the unjust. We thank Thee that He was, indeed, the Lamb of God, the lamb without spot or blemish sent by Thee, in Thy wonderful love, to

make atonement, to make us one with Thee by the shedding of His blood. We thank Thee that His righteousness is (imputed) credited to us by Thee through our faith in Christ's completed work of salvation and our trust in Thee our God and Father.

Therefore, at the invitation and command of Our Lord and Saviour, we present ourselves at His table to remember Him; to declare and witness before the world that by Him alone we have received forgiveness and eternal life, that by Him alone Thou dost acknowledge us as Thy children and heirs, that by Him alone we have access to Thy throne of grace, that by Him alone we have our citizenship in heaven, that by Him alone our bodies shall be raised from the dust and share with Him that endless joy which Thou, our Father, hast prepared for Thine elect before the foundation of the world. All these inestimable blessings we acknowledge and confess we have received from Thy free mercy and grace, by Thy beloved Son Jesus Christ; And for these, we, Thy redeemed, moved by the Holy Spirit, render Thee all thanks, praise, and glory, now and always. AMEN.

The Minister will take bread in his hand and say,

ACCORDING to the institution, command, and example of our blessed Saviour Jesus Christ, I take this bread and, having given thanks, break it, and give it to you.

Here the Minister, who is also to communicate himself, will break the bread and give it to the communicants.

TAKE, eat, this is the body of Christ which is broken for you. This do in remembrance of Him.

or

JESUS said, Take, eat, this is my body which is broken for you; this do in remembrance of me.

In like manner the Minister will take the cup and say:

ACCORDING to the institution, command, and example of our Lord Jesus Christ, I take this cup, and give it to you. This cup is the new testament in the blood of Christ, which is shed for the remission of the sins of many. Drink ye all of it.

or

JESUS said, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me.

While the bread and wine are being distributed among the people: "Some place of the Scripture is read, which does lively set forth the death of Christ, to the intent that our eyes and senses may not only be occupied in these outward signs of bread and wine, which are called the visible word, but that our hearts and minds also may be fully fixed in the contemplation of the Lord's death, which is by this holy Sacrament represented." (1562 Book of Common Order.)

After all have communicated, the Minister may read Titus 2, vv. 11-14.

THE grace of God that bringeth salvation hath appeared to all men. Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.

or

Some other suitable Scripture, as Hebrews 13, vv. 20-21; Eph. 4, vv. 29-32; or Jude 24-25.

Let us pray,

WE give Thee thanks, O God, that we have been privileged to sit again, or for the first time, at Thy table. We thank Thee, too, for those who once sat here and now sit at Thy table in the home of many mansions.

Help us, we pray Thee, by Thy Holy Spirit. Preserve us from the wiles of satan. Keep us faithful to the vows which we made when we became communicants of Thy Church; and grant of Thy mercy that when for us the busy fever of this life is for ever hushed, our joys here are ended, and our toils are done, we may have perfect communion with Thee in that Kingdom where Thy saints, Thy redeemed, are for evermore. AMEN.

Praise, as Para. 60.

THE grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit, be with you all. AMEN.

ORDER FOR THE ORDINATION AND ADMISSION OF ELDERS AND DEACONS

The term "ordination" was not used in the 1562 Book with regard to the appointment of Ministers, Elders, and Deacons. As Dr Duncan Shaw has shown, the Scottish Reformers laboured, "to have things rightly worded." They discarded, therefore, the word "ordination" because of its meaning in the unreformed church, and adopted the word "election". Election was the function of the congregation. Ministers, Elders, and Deacons were all elected men. It was only in their function, or duty, that they differed. The Order for the Election of Elders and Deacons was, therefore, the same as for Ministers "as far forth as their vocation requireth."

Although the Church has reverted to the term "ordination", Ministers, Elders and Deacons are all ordained men. Only their functions are different. This is reflected in the Order for Ordination as required by the law of our Church. The Order is the same for Elders and Deacons as for Ministers, "as far forth as their vocation requireth."

*The Minister is designated in the following Order as Moderator (see Cox *passim*). He ordains, or sets apart in prayer, as the presiding member of the Kirk Sessions.*

Suitable Scripture readings, preceding the Sermon, are Exodus 18, vv. 13-27; Numbers 11, vv. 10-30; Matt. 18, vv. 15-20; 1 Tim. 5, vv. 17-21; and Titus 1, vv. 1-16.

After the preaching of the Word, the Moderator of the Kirk Session will take his place, with the Elders, behind the Lord's Table.

THE Kirk Session, having considered it desirable that the number of the elders of the parish should be increased, and having agreed to the ordination of A... B... and C... D... to the Eldership and to admit E... F... and G... H... into that office in this congregation appointed the ordination to take place this day; whereof intimation was duly given, and no objections having been offered, we therefore now proceed to that duty.

The eldership is the most ancient office in the Church. We read in the Old Testament Scriptures that the office was instituted by Moses, when he found that the leadership of the Hebrews in the wilderness was too much for him alone. So doing, he received this promise from God, "I will take the spirit that is upon thee and will put it upon them and they shall bear the burden with thee."

In Jesus' day, the elders were religious and civil leaders. They presided over the worship of the synagogue, administered discipline, and settled the affairs of the community. This office was continued in the Christian Church. Thus Paul and Barnabas, "ordained them elders in every Church". (Acts 14, v. 23.)

In the mediaeval Church, this ancient and Scriptural office suffered eclipse, but was restored in Scotland at the Reformation of the Church in 1560. The elders were to be "men of best knowledge of God's word, and cleanest life."

Our reformed doctrine of the office of elder is set down in the "Form of Church Government" of 1647, in these words: "As there were in the Jewish Church elders of the people, joined with the priests and Levites in the government of the Church; so Christ,

who hath instituted government and governors ecclesiastical in the Church, hath furnished some in His Church, besides the Ministers of the Word, with gifts of government and with commission to execute the same, when called thereunto; who are to join with the minister in the government of the Church, which officers the Reformed Churches commonly call Elders.'

THE duties of the elders are set forth in Scripture.

A bishop (in the New Testament bishop and elder are synonymous terms) then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own household, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the Church of God? (1 Tim. 3, vv. 2-5.)

Preamble.

IN the name of the Lord Jesus Christ, the King and Head of the Church, who, being ascended on high, hath given gifts unto men for the edifying of the body of Christ, we are met here as a Kirk Session to ordain A . . . B . . . and C . . . D . . . to the Eldership, and to admit E . . . F . . . and G . . . H . . . into that office in this congregation.

In this act of ordination (*and/or* admission), the Church of Scotland, as part of the Holy Catholic or Universal Church worshipping one God—Father, Son, and Holy Spirit—affirms anew its belief in the Gospel of the sovereign grace and love of God, where-

in through Jesus Christ, His only Son, our Lord, Incarnate, Crucified, and Risen, He freely offers to all men, upon repentance and faith, the forgiveness of sins, renewal by the Holy Spirit and eternal life, and calls them to labour in the fellowship of faith for the advancement of the Kingdom of God throughout the world.

The Church of Scotland acknowledges the Word of God, which is contained in the Scriptures of the Old and New Testaments, to be the supreme rule of faith and life.

The Church of Scotland holds as its subordinate standard the Westminster Confession of Faith, recognising liberty of opinion in such points of doctrine as do not enter into the substance of the Faith, and claiming the right, in dependence on the promised guidance of the Holy Spirit, to formulate, interpret or modify its subordinate standards; always in agreement with the Word of God and the fundamental doctrines of the Christian Faith contained in the said Confession, of which agreement the Church itself shall be sole judge.

Then the Moderator, addressing the Elders-Elect, who are to stand and make answer to the question put to them, shall say:

In view of this Declaration you are now required to answer this question:

DO you believe the fundamental doctrines of the Christian Faith; do you promise to seek the unity and peace of this Church; to uphold the doctrine, worship, and discipline thereof; and to take your due part in the administration of its affairs?

The question having been answered to the satisfaction of the Session, and the formula having been signed by the Elders-Elect, the Moderator, by prayer, shall ordain them to the office of Eldership.

Let us pray,

ETERNAL God, who hast established Thy Church upon earth, with the promise that the gates of hell shall not prevail against it, and who, by Thy Holy Spirit hast blessed and guided Thy Church in all generations, we thank Thee for Thy Church in this land. We thank Thee, especially, to-day for Thy Church in this parish and for those whom, down through the centuries, Thou hast called to serve Thee here. We praise Thee for those whom we now ordain to the office of the Eldership. Bless them with Thy Holy Spirit. Deepen their faith in Thee our God and Saviour. Enable them to set a worthy example in their daily lives. Give them wisdom in the courts of the Church and love in the service of Thy people. Keep them zealous in the work of Thy Kingdom, and grant that, their labour ended, they may hear their King and Redeemer say, "Well done, thou good and faithful servant, enter thou into the joy of Thy Lord".

Thereafter the Moderator shall add these words:

INOW declare you to have been ordained to the office of the Eldership, and in the name of the Lord Jesus Christ, the King and Head of the Church, I admit you to office in this congregation. In token thereof we give you the right hand of fellowship.

Let all be seated.

LET us hear the word of God, from 1 Peter 5, vvs. 1-4,

The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre but of a ready mind; Neither as being lords over God's heritage, but being examples to the flock; And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

And from 1 Thess. 5, vv. 12-13,

And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; And to esteem them very highly for their work's sake; And be at peace among yourselves.

Praise (as Para. 54).

The Blessing.

NOW unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy: To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. AMEN. (Jude 24.)

ORDER FOR THE SOLEMNISATION OF MARRIAGE

In the 1562 Book, the prescribed time for marriage is before the sermon. There is no mention of a ring in either that Book or in the Directory for Public Worship. There is in the Second Prayer Book of Edward VI, 1552.

The Minister will meet the bridegroom and best man in the vestry before the Diet, and ascertain that they have the necessary legal documents and the ring. When the bride arrives at the door of the Church, he will show the bridegroom and best man to their places, and may meet the bride at the dcor.

Let us worship God.

LET us hear the Word of God as it is contained in Genesis 2, vv. 18-24.

And the Lord God said, It is not good that the man should be alone. I will make him a helpmeet for him. . . And the Lord God caused a deep sleep to fall upon Adam, and he slept. And He took one of his ribs, and closed up the flesh instead thereof. And the rib which God had taken from man made He a woman, and brought her unto the man. And Adam said, this is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.

Praise.

Let the congregation be seated.

DEARLY beloved, we are gathered together in the sight of God and before His congregation to join this man and woman in marriage. Marriage is a holy estate of life. It was instituted by God in the beginning when He created heaven and earth and all that is within them. It was hallowed by our Lord's presence at the Wedding in Cana. It is commended by the apostle Paul as honourable in all. He compared the union of man and wife to that between Christ and His Church. We are not, therefore, to enter marriage lightly or inadvisedly, but thoughtfully and wisely, considering the purposes for which marriage was instituted.

It was instituted for the lifelong companionship and devotion of husband and wife, for the mutual fulfilment and satisfaction of their natural affections, for the procreation of children and their Godly upbringing, and for the stability of society to which regard for the sanctity and discipline of marriage makes an essential contribution.

The Minister will say to the parties to the marriage:

I REQUIRE and charge you, as you will answer at the day of judgement, that if either of you do know any impediment why you may not be lawfully joined together in marriage, you confess it. For as many as be coupled otherwise than God's Word allows, are not joined together by God, neither is their marriage lawful.

The Minister will say to the Congregation:

I CALL you to witness who are here present. Moreover, if there are any of you who know that there is any lawful impediment to this marriage, let him now declare it.

Forasmuch as no one speaks against, let us seek the Lord in prayer that He may bless this marriage.

Let us pray.

ALMIGHTY God, Father, Son, and Holy Spirit, we lift up our hearts to Thee in adoration. O God of love who hast declared to us in Christ Jesus Thy concern, care, and affection for us thine undeserving children, grant to each one of us the awareness of Thy gracious presence in our midst as now we draw near to Thee in prayer, through Jesus Christ our Saviour.

Our heavenly Father who hast made men and women complementary to one another, we give Thee thanks that Thou hast ordained the holy estate of marriage that, within it, man and woman should be one. We give Thee thanks for this man and this woman who have found in each other the qualities which have led them to desire to give their lives, each into the other's keeping, in this holy estate. For the love of this man for this woman and of this woman for this man, we give our thanks to Thee, O God, whose name is love, through Jesus Christ our Lord.

Since Thou hast awakened love in their hearts, and brought them into Thy house to be made husband and wife, bless them with Thy Holy Spirit and fill their hearts with gratitude to Thee for Thy great love for them. As now they pledge their vows, may they know that Thou Thyself art witness.

We ask this in the name of Jesus Christ who taught us to pray "Our Father . . .".

Let the congregation stand.

As a token of the covenant into which you are entering, give to each other the right hand.

The Minister will say to the bridegroom:

DO you A . . . B . . . take C . . . D . . . whose right hand you now hold to be your lawful wife, and do you promise to keep, love, and cherish her, forsaking all others, during her life, keeping faith and truth in all things, according to the Word of God?

Answer: Even so, I take her before God and in the presence of His congregation.

or

Answer: I do.

DO you C . . . D . . . take A . . . B . . . whose right hand you now hold to be your lawful husband, and do you promise to love, cherish, and obey him in the Lord, forsaking all others during his life, keeping faith and truth in all things, according to the Word of God?

Answer: Even so, I take him before God and in the presence of His congregation.

or

Answer: I do.

The Minister will receive the ring from the best man and give it to the bridegroom.

Place this ring on the fourth finger of your bride's left hand.

This done, he will say:

Take each other by the right hand again.

YOU have taken each other in the sight of God, to have and to hold from this day forward, for better, for worse, for richer, for poorer, in health and in sickness, to love, cherish, and honour, so long as you both shall live.

FORASMUCH as A . . . B . . . and C . . . D . . . have covenanted to live together in marriage, I declare them to be husband and wife, in the name of the Father, the Son, and the Holy Spirit.

The Blessing may be said or sung.

THE Lord bless thee, and keep thee, the Lord make His face to shine upon thee and be gracious unto thee, the Lord lift up His countenance upon thee and give thee peace.

Let the congregation be seated.

You may release hands.

LET us hear the Word of God as it is contained in the Gospel according to Matthew 19, vv. 3-6.

The Pharisees also came to Him, tempting Him, and saying unto Him; Is it lawful for a man to put away his wife for every cause? And He answered and said unto them, Have ye not read, that He which made them at the beginning made them male and female, and said, for this cause shall a man leave his father and mother, and shall cleave to his wife, and they shall be one flesh? Wherefore, they are no more twain but one flesh. What, therefore, God had joined together, let not man put asunder. AMEN.

The above readings are those used in the 1562 Book. Alternative readings are from Proverbs 31; Isaiah 32, v. 2; 1 John 4, vv. 12-21.

Let us pray.

OUR loving Father, hear our prayers for this husband and wife. May they apply themselves to live together in godly love, in Christian joy, and

good example, ever holding fast the bond of charity without any breach, keeping faith and trust to one another, even as Thy Word appoints.

May their home be a house of prayer, a haven of peace, an open door of hospitality to friend and stranger. Therein may true gladness dwell, clean mirth, and healing laughter.

Bless them with a sufficient measure of material prosperity. May the world's riches never lessen their devotion to Thee. When trials, illness, or sorrow come, may they be used by Thee to bring them closer to Thee and to one another.

Bless the homes in which they received nurture and admonition, the parents, relations, and friends who share their joy to-day, those near and far who are praying for them, those who are reminded of the vows which they themselves once made before Thee.

Assist us all by Thy Spirit that, living as heirs together of eternal life, we may adorn the gospel of Thee our God and Saviour in all things. And when we have served Thee in our generation, may we be received into Thy presence, in the home everlasting, with joy unspeakable. AMEN.

Praise.

THE Lord sanctify and bless you. The Lord pour the riches of His grace upon you, that you may please Him, and live together in holy love to your lives end. AMEN.

The Minister will ask the Congregation to remain in the Church until the bridal party has returned from signing the marriage schedule.

Readings:

SUBMITTING yourselves one to another in the fear of God.

Wives, submit yourselves unto your own husbands, as unto the Lord.

For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

That he might sanctify and cleanse it with the wash'ng of water by the word,

That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

For we are members of his body, of his flesh, and of his bones.

For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

This is a great mystery: but I speak concerning Christ and the church.

Nevertheless, let everyone of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

Ephesians chap. 5, vv. 21-33

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing,

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

Rejoiceth not in iniquity but rejoiceth in the truth;

Beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

For we know in part, and we prophesy in part.

But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known.

And now abideth faith, hope, charity, these three; but the greatest of these is charity.

¹ Cor. chap. 13

ORDER FOR THE BURIAL OF THE DEAD

All that the 1562 Book says is, "The corpse is reverently brought to the grave, accompanied with the congregation, without any further ceremonies, which being buried, the minister goeth to his church, if it be not far off, and maketh some comfortable exhortation to the people touching death and resurrection". Little more is said in the Directory for Public Worship. The reason for this lack of ceremony is that "some superstitious think that singing and reading of the living may profit the dead" (The First Book of Discipline 1560). Prayer at the grave could lead to prayer for the dead, and such prayer presupposes belief in the pagan doctrine of purgatory.

The danger was, and is, real. In their Report to the General Assembly in 1975 the Committee on Public Worship and Aids to Devotion states that in the "revision of the Funeral Services, there has been help from the Joint Liturgical Group which has been engaged in drafting an ecumenically acceptable form of Funeral Service". The 1974 Report forecast that this will include "some kind of commendation of the deceased to God, as a kind of climax to the service along with a Benediction".

Order at the Church or House

WE are gathered together in the presence of God to remember His sovereignty in death as in life and to seek His Word for our hearts. Jesus said "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die". (John 11, vv. 25-26.)

Let us pray.

ETERNAL God, before whom the generations of men rise and pass away, we come before Thee. As Thou hast sent us into this life, so Thou hast appointed a time for our departure from it. As Thou dost give, so Thou dost take away, that we may mindful of our frailty and acknowledge the brevity of all things here. In this time of our loss, Thou alone canst be our consolation. Speak to us in the solemnity of this hour as we wait upon Thee with reverent and submissive hearts. Speak to us through the Scriptures of things eternal and bring comfort, hope, and courage to Thy faithful people, God of our salvation. AMEN.

Praise as Psalm 121.

Readings:

THE Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures:
He leadeth me beside the still waters.

He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: Thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever. (Psalm xxiii.)

THE Lord is merciful and gracious, slow to anger, and plenteous in mercy.

He will not always chide: neither will He keep His anger for ever.

He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

For as the heaven is high above the earth, so great is His mercy toward them that fear Him.

As far as the east is from the west, so far hath He removed our transgressions from us.

Like as a father pitith his children, so the Lord pitith them that fear Him.

For He knoweth our frame; He remembereth that we are dust.

As for man, his days are as grass: as a flower of the field, so he flourisheth.

For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children;

To such as keep His covenant, and to those that remember His commandments to do them.

(Psalm ciii.)

JESUS said, Let not your heart be troubled: ye believe in God, believe also in Me.

In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also.

And whither I go ye know, and the way ye know.

I am the way, the truth, and the life: no man cometh unto the Father, but by Me.

Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

(St. John xiv.)

I RECKON that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

And we know that all things work together for good to them that love God, to them who are the called according to His purpose.

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

Nay, in all these things we are more than conquerors through Him that loved us.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. (Romans viii.)

Suitable reference may be made at this point, or in the following prayer, to the departed.

Let us pray.

ALMIGHTY and most merciful God, the giver of every good and perfect gift, we thank Thee for all Thy blessings to us, new every morning, fresh every moment, and more than we can number. We thank Thee for the gift of life itself, for the precious ties of kinship and friendship, for the joy of human affection and love. In particular, we thank Thee to-day for our friend whom Thou has taken from this earthly scene, for his. . . .

O God, most holy, as we bow in Thy presence, we acknowledge our sinfulness, our worldliness, our carelessness, our selfishness, and our thoughtlessness,

our ingratitude for kindness human and divine, our anxiety to lay up for ourselves treasure upon earth, our indifference to laying up for ourselves treasure in heaven. In this hour, we confess that we all share in the sin that brought death into the world. Remind us that we must all appear before Thy judgement seat.

O God of grace, we thank Thee for the gospel of Thy dear Son, that whosoever believes in Him will not perish but have life everlasting. We praise, bless, and adore Thee that for those whose trust is in Him, crucified for our sins and risen for our justification, there is no condemnation.

O God of comfort, grant Thy peace to those whose trust is in our Saviour and who are bereaved to-day, that peace which passes all understanding. Give to them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. Strengthen their faith in Thee that they may be able to say before Thee to-day and in the days to come, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord". We ask this, with the unspoken prayers of our hearts, in the name of Jesus Christ, our only Saviour and Mediator, who taught us to pray, saying, "Our Father. . .".

Praise. Ps. 24, vv. 7-10; Ps. 43, vv. 3-5; Para. 42; Para. 48, vv. 5-9 (or the Minister may ask the relatives if they have any special preference).

THE grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit, be with you all. AMEN.

At the Burial Ground

So that everything may be done "decently and in order" it is advisable for the Minister to follow a customary

pattern in entering the burial ground and taking his place at the graveside. The body will be lowered into the grave.

THE Lord gave and the Lord hath taken away, blessed be the name of the Lord.

While earth is cast on the body by the Minister or someone standing by, the Minister will say:

FORASMUCH as it hath pleased Almighty God to take to himself the soul of our *brother* departed, we here commit *his* body to the ground, earth to earth, ashes to ashes, dust to dust, in the hope of the resurrection to eternal life through Jesus Christ our Lord who shall change our mortal body that it may be like His glorious body, according to the mighty power whereby He is able to subdue all things to Himself.

or

FORASMUCH as it hath pleased Almighty God to take to Himself the soul of our *brother* departed, we here commit *his* body to the ground, earth to earth, ashes to ashes, dust to dust, to await the general resurrection at the last day, through Jesus Christ our Lord.

or

At a cremation:

FORASMUCH as it hath pleased Almighty God to take to Himself the soul of our *brother* departed, we here commit *his* body to the elements, ashes to ashes, dust to dust, to await the general resurrection at the last day, through Jesus Christ our Lord.

Let us pray.

ETERNAL God who hast been the dwelling place of our fathers in all generations, be to each of us our strength, our fortress, and our refuge in this day of our affliction, through Jesus Christ our Lord.

O God, who of Thy compassion and pity didst send Thy Son into this world to suffer and to die for our salvation, we give Thee thanks for His victory over sin on the cross of Calvary. We thank Thee for His triumph for us over death and for His wondrous resurrection which has brought life and immortality to light for all who believe His glorious gospel. Grant unto us the assurance that, as Christ rose from the dead and became the first fruits of them that slept, so those who fall asleep in Christ rise with Him.

Almighty God, who dost continue unto us the solemn trust of life, forgive us all past unfaithfulness. Remind us now of that day when we too shall be called to render our account to Thee. Raise us, by Thy Holy Spirit, from the death of sin to the life of righteousness. Grant that we may so live by faith in Thy dear Son that when we shall depart this life we may hear Him say, "Come, ye blessed of my Father, receive the Kingdom prepared for you from the foundation of the world." We ask these things, most merciful Father, through Jesus Christ our only Redeemer and Mediator.

The Lord bless you and keep you, the Lord make His face to shine upon you and be gracious unto you, the Lord lift up His countenance upon you and give you peace. AMEN.

Readings:

AND there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house:

And there came a messenger unto Job, and said, The oxen were ploughing, and the asses feeding beside them;

And the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house:

And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped.

And said, Naked came I out of my motheer's

womb, and naked shall I return thither; the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

In all this Job sinned not, nor charged God foolishly.

Job chap. I vv. 13-22

THEN said Jesus unto them plainly, Lazarus is dead.

And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go that we may die with him.

Then when Jesus came, he found that he had lain in the grave four days already.

Now Bethany was nigh unto Jerusalem, about fifteen furlongs off.

And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

Jesus saith unto her, Thy brother shall rise again.

Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

Jesus said unto her, I am the resurrection, and the

life: he that believeth in me, though he were dead, yet shall he live:

And whosoever liveth and believeth in me shall never die. Believest thou this?

She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

St John chap. II vv. 14-27

THREE is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

Howbeit that was not first which is spiritual, but that which is natural; and afterwards that which is spiritual.

The first man is of the earth, earthy; the second man is the Lord from heaven.

As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly.

And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

Behold I show you a mystery; We shall not all sleep, but we shall all be changed,

In a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

For this corruptible must put on incorruption, and this mortal must put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

O death, where is thy sting? O grave, where is thy victory?

The sting of death is sin; and the strength of sin is the law.

But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

Therefore, my beloved brethren be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

1 Cor. chap. 15 vv. 41-58

AFTER this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God,

Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

And I said unto him. Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.

Revelation chap. 7 vv. 9-17

ADDITIONAL PRAYERS

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Constituting the Kirk Session

WE give Thee thanks, O God, for Thy Son Jesus Christ our Saviour and Lord, and for the glorious gospel made known through Him. We thank Thee for His Church upon earth, founded by Him to continue the proclamation of the gospel. We thank Thee for His Church in this parish, for the light that has shone for many centuries, and still shines, here.

O God, who hast called us to serve Thee in this parish in our day and generation, guide us by Thy Holy Spirit as now we constitute ourselves a court of Thy Church. May we seek first Thy Kingdom. Not slothful in business, but fervent in spirit and serving the Lord, may we persevere in the work which we have been ordained to do, and set a worthy example in all things.

We pray for the parish, people, homes and organisations entrusted to our care and discipline.

We ask these things, with the forgiveness of our sins, in Jesus' name. AMEN.

Opening of the Woman's Guild

OUR Lord and our God, we meet here as a Woman's Guild in the name of Jesus Christ Thy Son through whom Thou has called us to Thyself, into the membership of Thy Church and into this branch of the Woman's Guild. Help us to draw nearer to Thee, to learn more of Thee, of Thy Word, and of Thy love and will for us, in the fellowship of this meeting. Help us to draw nearer, too, to one another.

As women followed Jesus ministering to Him, may we follow Him and minister to Him. In our church and parish, in our homes, among our friends and neighbours, especially among the needy, show us how to serve Thee, and give us the will to do so.

Bless the homes from which we come, our husbands and children. All near to us from whom we are separated by distance but united by love, we remember before Thee.

We commend to Thee this branch of the Guild, our meeting, the speaker to-night, and the Guild throughout the Church, at home and overseas.

Forgive us wherein we have failed Thee in the past, and enable us to serve Thee better in the future. We ask these things in Jesus' name. AMEN.

Closing of the Woman's Guild

"How excellent is Thy loving kindness, O God. Therefore the children of men put their trust under the shadow of Thy wings. They shall be abundantly satisfied with the fatness of Thy house, and Thou shalt make them drink of the river of Thy pleasures. For with Thee is the fountain of life, in Thy light shall we see light" (Ps. 36) and in Thy service is perfect freedom.

The grace of our Lord Jesus Christ be with us all.
AMEN.

Dedication of a Gift to the Church

This can be adapted for other occasions.

ALMIGHTY God, the heaven of heavens cannot contain Thee, far less this house which the hands of men have built for Thy worship. Yet Thou dost graciously condescend to take pleasure in the gifts and offerings of Thy people, in token of which in times past Thy glory filled the house which King Solomon had built.

As to-day we dedicate this gift in Thy house, we humbly pray that Thou wilt use it to Thy greater glory.

O Lord, there is no God like unto Thee in the heaven or in the earth, who keepest covenant, and shovest mercy unto Thy servants that walk before Thee with humble, faithful, hearts. Hearken, therefore, unto the supplications of Thy servants. Hear Thou from Thy dwelling place, even from heaven, and when Thou hearest, forgive. AMEN.

Morning Worship in the Home

OUR gracious God and heavenly Father, we bless Thee for Thy goodness in preserving us through another night and greeting us with the mercies of a new day. We thank Thee for our homes and all their comforts, for the opportunities of serving Thee which will be ours in the course of this day, and for the lessons which it will teach us if we are willing to learn. We thank Thee above all things for Christ, the Saviour from sin. Cover our sin, we pray Thee, with His sacrifice. Grant that we may go to our work, cleansed and renewed, to serve Thee with warm and steady devotion.

Many whom we shall meet to-day will be weary and thirsty in life's pilgrimage. Help us to carry to them the water and the bread of life. Show us how we can help them. Make us hospitable to strangers. May we be true friends, and seek to turn into friends those who may be our enemies.

When the day is over, may we gather together again, a united family, to give thanks and worship Thee; and when life's day is over may we gather, not one missing, in Thy promised land beyond the rolling waters of Jordan, through faith in Christ Jesus. AMEN.

Evening Worship in the Home

OGOD our Father who dwellest in heaven but also in the humble believing heart, in Thy great love and power Thou has brought us through this day and gathered us together this evening. Bless each one of us according to our individual needs.

The world has been too much with us to-day. We have been engrossed in meeting its demands, and so

have forgotten Thee. As a result, we have sinned in thought, word, and deed, and failed to glorify Thee in all our ways. Now we lie very low at Thy footstool, knowing that we have grieved Thee by our sins of commission and omission, and offended against our neighbour for whom Christ died. Thanks be to Thee that Thou are a pardoning God. Pardon us, we pray Thee, for Christ's sake.

As we retire to our beds in the comfort, safety, and plenty of this home, surrounded by Thy providential care and in the company of our loved ones, we remember before Thee those who are sick, or suffering, or starving, or homeless, or destitute of all human help. There are those, too, who have never heard of Thee, many who have forsaken the God of whom they learned at their mother's knee, many who are walking in the way that leads to destruction, and many who are gripped by vices from which they are desperate to free themselves but cannot. May Thy Holy Spirit be shed abroad in the hearts of all the afflicted to-night and in the hearts of all who seek to help them. May the lost come to know the love of God for sinners, the glorious liberty with which Christ can make us free, and the sanctifying power of Thy Holy Spirit.

We commend to Thy fatherly keeping this family and all whom we know and love.

We offer our prayer in Jesus' name. AMEN.

Prayer with the Sick

OGod, our Father, we lift up our hearts to Thee in prayer, for Thou hast promised that where but two meet in prayer Thou art there. Thy love for us is

wonderful. It caused Thee to send Thine only begotten Son into our world to be the Saviour from sin that each one of us needs. We thank Thee that by His sacrificial death Thy Son has given to us who trust in Him the joy and peace, the full and happy assurance of sins pardoned and forgiven.

We thank Thee that Thy Son cared passionately for the body as well as for the soul, that He was the great and good physician who healed men, women, and children from all kinds of diseases and afflictions. We thank Thee, too, that His Holy Spirit is still at work in the world, the Spirit of power, healing the bodies and the minds of the suffering. In that faith we pray for all who are laid aside in sickness to-day. Especially, we pray for this Thy servant, for Thou lovest each one of us as if that one were the whole world. Lay Thy hand upon *him* in healing, we pray Thee. When *he* is in pain, relieve *him*. When *he* is depressed uplift *him*. If *he* grows anxious, give *him* Thy peace. If the night seems a never-ending agony, assure *him* of Thy presence, and that joy will come in the morning.

O God of compassion, who hast called men and women to share in that compassion and exercise a ministry of caring and healing with Thee, bless doctors and nurses and all who look after the ill and crippled. Give to them the skill, understanding and patience which they need.

We praise Thee, O God, that Thy Son was not only our Saviour who went about doing good, but that He robbed death of its sting and grave of its victory by His glorious resurrection from the dead, and has assured us, who trust in Thy mercy, that when we pass from hence we shall share in His triumph. Give us such faith, patience, and con-

stancy that we may do so. Falling asleep in Him may we stand at the judgement seat uncondemned, clothed in His righteousness, and share with all thy redeemed the home and Kingdom prepared for us, through Jesus Christ our Lord. AMEN.